1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3 /
Zadid

851 When a son is born, a musket is fired off, and the father of the new-born son gives an ox as a present to the people, to be slaughtered for a general festival.

847 Infanticide is wholly unknown.

584 MARRIAGE.—The father of the boy does not go himself, as in Gilgit, to the father of the girl, but sends a man with 5 or 6 rupees, which he offers as a present. If the present is accepted, the betrothal (lóli) is arranged. As far as the woman is concerned the "lóli" is inviolable. The usual sum of dowry paid in cash is 80 rupees.

A bride is called "zhiyán," and the bridegroom "zhiyán lo."

197 LANGUAGE.—On account of the want of intercourse between the tribes the language of Kohistan is broken into numerous dialects; thus the structure of the dialects spoken in Kandiá, *i.e.*, in Gabriál and Patan, differs from that of the language spoken in Chilás and Palus, *i.e.*, in the countries situated on this side of the Indus. Harifullah, a Gabriáli, did not understand any language except his own; but Ahmad Shah, an inhabitant of Jalkôt (situated in the southern part of Chilás), understood Gabriáli, as he had been there for a time. Ghulam Mohammad, our Gilgiti man, who had been captured in an excursion, and had lived as a slave in Chilás, also thoroughly understood Jalkóti.

The language of Kohistan (as Chilás, Kandiá, etc., are also called) is divided into two dialects, called *Shind* and *Shúthun* respectively. In the countries situated on that side of the Indus, that is in Kandiá, Shúthun is spoken.

539 The following pages are devoted to *Ballads*, *Proverbs*, *Riddles*, and *Dialogues* in the Shúthun dialect.

Songs=Ośla. Meshón gíla=men's songs; Gharón gíla=female songs.

1. AN ELEGY.

Fifteen years ago a battle was fought between *Arslán Khan* of *Kali*, and *Qamar Ali Khan* of *Pálus*, in which 300 men were killed on both sides. *Phaju*, on whose death the elegy is written by his sister, was one of the killed. The inhabitants of Palus are called "Sikhs," in reproach.

i.

Rugé nile, jimátydn-kachh-dúkdnt,
In a green place, next a mosque, in a sitting (resting) place,
Chá chápár gála masi, shahzada marégil
In a surrounded fort within, the prince was killed
Rugé nile, jimátydn kachh, dúkdnt
In a green place, next a mosque, in a resting place
Shéú wále, bathri, shá virdti wailgil.
Bring the bier, lay it down, (so that) that heirless one may be brought to his home.

ii.

Rúge nile, wo Shérkot shar hogal,
In the green place, that Sherkot, where the halting-places of guests
Diri Sikáno qatle karégil.
Are deserted, the Sikhs (infidels, that is the Pálusis) slaughter committed (did).

4: Biddulph G-3 (1873-1878) 1880 AV3 Dard AV3
Burusho AV7

B 585 D 585 In Gor, rings are exchanged at marriage. In the ruling families of Hunza and Nager, it is the custom, when a daughter is married, for the bridegroom to present her at betrothal with a gold and silver needle. In Yassin, when, as not unfrequently happens, the bridegroom is too poor to pay the required price, the young couple elope, with the consent of the bride's parents. At the end of ten days the bridegroom comes to them and asks forgiveness, promising to pay the required sum by degrees. A little scene is acted, forgiveness is granted, the neighbours are summoned to the feast which has been already prepared, and the wedding is celebrated. This is to save the credit of the bride's family in not having received a sufficient price for her.

D B 582 D B 851 D B 842 The old marriage barriers between the castes are beginning to be broken down under the levelling influence of Mahommedanism, and in a few generations will probably disappear altogether. The birth of a son is always a matter of general rejoicing. The friends of the happy father at once make it an excuse to stop work for the day, and seizing their matchlocks keep up a general *feu-de-joie* till their powder flasks are empty. The village band is summoned, and dancing kept up round the door for the rest of the day. No notice is taken of the birth of daughters. In the Oxus Valley and in Sirikol, when a son is born, all the father's friends hang their weapons on the walls of his house, so as to accustom the infant to martial sights. After seven days the weapons are returned to the owners, except those belonging to near relations, who receive special presents in exchange.

D B 846 After the birth of a child a woman is esteemed unclean, and no one will eat from her hand for seven days. North of the Hindoo Koosh this period is extended to forty days, and for the first seven the infant is not allowed to suckle its mother.

D 764 I have elsewhere discussed the old custom of disposing of the dead by burning. Now the common form of Mussulman interment is used. A small flat slab of earth about two feet long is neatly plastered over the graves, and a light is kept burning at night by newly-made graves, under the pretence of keeping away wild beasts till the earth has hardened; but, as Mr. Drew has remarked, this is more probably a relic of the old practice of cremation. No attention or care is paid to old graves, which constantly present a most unpleasant appearance, owing to the falling-in of the arched roof. I remarked in Sirikol the same want of attention to old graves